

Lutheran Spokesman

CHURCH OF THE
LUTHERAN CONFESSION

May 1983
Vol. 25, No. 11
(ISSN 0024-7537)



"..HE THAT IS
WITHOUT SIN
AMONG YOU,

LET HIM FIRST
CAST A STONE
AT HER." ST. JOHN 8:7

CASTING STONES (JOHN 8: 1-11)

What is the first stone of Scripture? It is the Rock of Ages, the stone which the builders rejected, which has become the head of the corner.

The adversaries of Jesus thought that Jesus was lenient over against the Law as written in Leviticus 20:10 and Deuteronomy 22:23 because He showed compassion and mercy to publicans and sinners. The spirit of gentleness which is revealed in Jesus' attitude to the woman taken in adultery was not in keeping with the legalistic position of the scribes and Pharisees.

They correctly recite the penalty provided in the Law: death by stoning. In order to ascertain Jesus' position on this sin they ask: "But what do You say about her?" To the legalists this was a clearcut black and white case. A "No" answer would be an evasion of the Law. A "Yes" answer would bring a charge against Jesus of usurping the functions of the duly elected authorities

and thus advocating mob violence. To them it was either black or white. To Jesus it was a matter of rescuing the sinner from the snare of sin. The Law came by Moses, but grace and truth came by Jesus Christ.

Who Can Cast Stones?

Jesus gives no answer but writes on the ground and remains silent. They did not deserve an answer. The Law says: "Such should be stoned." But Jesus says: "He who is without sin among you, let him throw a stone at her first." Jesus did not condone adultery, but had compassion and mercy on those caught in the snare of sin.

The woman caught in her sin knew her sinfulness, while the self-righteous teachers of the Law thought themselves better than others. They needed to see the leaven of self-righteousness that lurks in the flesh of us all before arrogantly judging and condemning others who were no worse than themselves.

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Subscriptions sent in bulk to congregations: \$4.00.

“Then those who heard it went out one by one, beginning with the oldest, even to the last.”

Casting the Life-line

The woman does not depart. She is attracted to Jesus in the same degree that the others are repelled. The words: “Go and from now on sin no more,” are words of admonition, proving that He had come to seek and to save her poor soul also.

Jesus, who was here throwing out the life-line of His love, no doubt spent more time with her, so that she grew in grace and in the knowledge of her Lord and Savior Jesus Christ.

We trust that she is now counted in the innumerable host that have washed their robes and made them white in the blood of the Lamb.

Don't be too harsh with the man who sins,

Or pelt him with words or stones,
Unless you are sure, yes **DOUBLE** sure,

That you have no sins of your own.
For you know, perhaps, if the tempter's voice

Should whisper as soft to you
As it did to him when he went astray,
'Twould cause you to falter, too.

(Author unknown)

—*Arvid Gullerud*

Thou Shalt Not Bear False Witness Against Thy Neighbor

After protecting our life, our marriage and spouse, and our earthly possessions in the three previous commandments, God erects a protective wall around another precious possession of ours and our neighbors'—our good name and reputation—by enjoining upon all: “Thou shalt not bear false witness against thy neighbor.” Since this Eighth Commandment involves the words we speak, it is aimed at the way we use our tongues.

Witness

When we hear the word “witness,” we call to mind, first of all, the scene of a courtroom, where witnesses are placed under oath and are called upon to testify concerning what they

have seen or know about a certain person or situation. That this commandment applies in such surroundings is self-evident. God speaks very clearly on this point, saying: “A false witness shall not be unpunished, and he that speaketh lies shall not escape” (Prov. 19:5).

Bearing witness, however, takes place outside the courtroom also. Of John the Baptist it is said: “The same came for a witness, to bear witness of the Light (Christ)” (Jn. 1:7). John spoke of Jesus and testified of Him to the crowds that came to hear him, declaring that Jesus was the promised Messiah.

We too in our daily living are bearing witness of others with everything that we say about them. God,

of course, does not forbid us to speak of others. What He does forbid in this commandment is the bearing of *false* witness. False witness is what we say about others, not only when it is untrue, but also when what we say about them proceeds from a false, loveless heart, which bears ill will toward them. This is a fact of which we need to be reminded ever and again. What we say about others may even be the truth; yet if it proceeds from a loveless heart that seeks the neighbor's hurt, it still remains false witness in God's sight.

How This Is Done

One of the most common ways to bear false witness is to tell and spread untrue reports about someone in order to destroy the good opinion others may have of him. Very often this is done in order to make one's own self appear in a good light at the expense of one's neighbor. This is likewise done when we lie to our fellowman or withhold the truth from him for the purpose of harming him. All these forms of lying have their source in a deceitful, loveless heart that is intent on harming one's neighbor.

Another form of false witness consists in betraying others, that is, in revealing secrets which we happen to know about them, which, if others knew about them, would lower them in the esteem of their fellowmen and do them harm. It seems that sinful human nature finds no greater delight than in exposing the foibles and misdeeds of others and in broadcasting them as widely

as possible as juicy bits of gossip for itching ears. The Lord's opinion of such gossip-mongers is stated in the words: "A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter" (Prov. 11:13). How easy it is for our flesh to divulge confidences entrusted to us by others or evil reports reaching our ears instead of keeping them locked up in our own hearts, as Christian brotherly love would prescribe!

Then there is the slandering and defaming of others which the tongues of men seem to enjoy so immensely. Especially does this din in our ears when the election campaigns heat up every few years. But this sin too is not confined only to politicians; our own lives and conversations are by no means free from it either. Have you ever noticed that when two people are conversing (and we ourselves are not excluded), most of the talking concerns itself with a third party or parties, who are not on hand? More often than not what is said is derogatory of the third person. Jesus Himself admonishes us, saying: "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned" (Lk. 6:37). And James adds: "Speak not evil one of another, brethren" (Js. 4:11).

Finally this commandment, as do all the others, applies also to our hearts and what goes on in them. God would not even have us suspect evil of others unless there is indisputable and incontrovertible evidence that they actually are guilty of wrongdoing. How readily do we not suspect the worst of others even

though we have no real grounds for doing so! To such who are so ready to cast suspicion on others God says expressly: "Let none of you *imagine* evil in your hearts against his neighbor" (Zech. 8:17). Such suspicions harbored in the heart against others are no less wicked than evil words spoken against them.

What God Requires of Us

Briefly stated, what God enjoins upon us is in every way the very opposite of what has been stated above. Instead of making evil and untruthful accusations and remarks about others, we are instructed by God to speak up to defend them against rumors and lies and suspicions voiced about them by others. This can well be done by asking of the speakers what proof they have of the evil reports they are spreading. "Open thy mouth for the dumb and in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and the needy," says the Lord (Prov. 31: 8-9). If this course of action is followed, the gossip-mongers are usually quickly put to silence.

Instead of listening to and joining in on the evil reports that are being circulated about others, we are instructed by God to speak well of them by calling to the attention of those who are slandering them their good qualities and deeds, as far as this can be done in keeping with the truth. An excellent example of this we find in Jonathan's response to the evil speaking of his father Saul

concerning David (1 Sam. 19:4).

Finally, instead of suspecting evil and the worst of others where we have no real and valid reason to do so, we are instructed by God always to put the best explanation possible on what we see in them and hear about them if this can in any way be done. So many of the words and actions of others can be understood and explained in either a good or an evil way. Christian love will always assume the best of others wherever this can be done, following the apostle's instructions: "Charity (love) believeth all things, hopeth all things, endureth all things" (1 Cor. 13:7). Much harm would be prevented if in our personal relations among ourselves as Christians and as congregations this feature of the Eighth Commandment were more faithfully followed and observed.

What Shall We Do?

What shall we do? This is the question which must surely arise in the hearts of every one of us as we consider all the implications of this commandment and take stock of our observance of it. Who of us is not guilty of transgressing it daily and many times each day? Who of us can fail to feel personally indicted by the words of James: "The tongue is a fire, a world of iniquity," and: "The tongue can no man tame; it is an unruly evil, full of deadly poison" (Js. 3:6, 8)? Must not each and every one of us penitently confess at the close of each day: Dear Savior, graciously forgive for Thy mercy's sake all I have spoken and thought

amiss this day, and cover me anew with the garment of Thy perfect righteousness?

Let this be our comfort that Jesus as our Substitute fulfilled also this commandment for us by always speaking the truth, and that always in love, and that in His bitter passion He has paid all the penalties in full for our transgressions against this commandment. For this be endless thanks to Him. But should not His

forgiving mercy move us then to show similar mercy to others by not deceitfully belying, betraying, slandering or defaming our neighbor, but defending him, speaking well of him, and putting the best construction on everything?

Bear not false witness nor belie
Thy neighbor by foul calumny.
Defend his innocence from blame;
With charity hide his shame.
Have mercy, Lord! (LH # 287:9)

—H. C. Duehlmeier

Family Life Under Christ—IV

The Family Is God's Idea

Yes, the family is God's idea, because marriage is His ideal. It's tragic to notice all the examples of husbands and wives who do not recognize this truth. I've heard a husband say before his wedding, "Well, if this doesn't work out, I can always get a divorce." Such commitment! It's typical, though. Too many folks take a less than holy and spiritual view of their relationship as husband and wife. God's truth about marriage is replaced by "alternative life styles." And that too is typical. See Rom. 1:25. People who don't take their marriages too seriously also don't work very hard at making them go or improving them.

The "idea" of God started with His observation of a creation which was just about complete. After each day's work, God stated, "It is good" (Gen. 1). However, when we read about Adam being alone, we are privileged to hear God's reaction, "It

is *not good* for the man to be alone" (Gen. 2:18; emphasis added). Adam had been given the task of naming the animals. And there was nothing that matched, no partner for him. God said, "I will make a helper suitable for him" (Gen. 2:18-NIV). So God caused a deep sleep to overcome Adam, and from one of his ribs He created Eve—a partner just right for him.

In our times we sometimes hear wives called *helpmeets*. This is really a non-word. And so is its partner *helpmate*. These expressions are based on usage in the King James Version which was correct for its time. The words of Gen. 2:18 (KJV) are to be understood this way: "I will make him an help (helper) meet (fit, suitable) for him." Many of the newer translations render it more clearly.

Now Adam had his partner, one who would complete him physically and psychologically. Certainly if one of the animals could have done that,

there would have been no need for the creation of a female. Nor would it have worked too well if God had made two males. "So God created man in His own image, in the image of God He created him; male and female He created them" (Gen. 1:27). Only then, after the creation of woman, did God view all that He had made and "it was very good" (Gen. 1:31).

When Adam saw the woman, he recognized right away that this was something special. "This now at last . . ." (Gen. 2:23). The Hebrew has a strong expletive to tell of his reaction. Almost like, "Wow!" One commentator has even suggested that this is the closest thing to a wolf whistle in all the Scriptures. Adam now had one who would complement him.

Marriage

The same chapter two of Genesis also has a description of the character of marriage. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23). The verse has three features: leave, cleave, and become one flesh. Here we have it: three basic ingredients for a successful marriage.

The first feature pictured is severance—"leave." The passage talks about a man leaving his father and mother. When he takes a wife, she also leaves her father and mother. They establish a new, married relationship and begin their own family. This "leaving" is first of

all physical. The husband and wife set up their household in a different place from that of either of their parents. In unusual situations a couple might have to live with parents for a time.

The "leaving" is also psychological. A new couple will have difficulty if they try to live under the shadow of absent parents—acting as if they were present. Quite a bit of harm comes to a marriage lived with the anticipated approval of parents necessary for every decision. Wise parents will also be careful not to interfere in the new family life of their children. They too will "leave"—leave them alone, not meddle, not try to run things, and not give advice unless it is requested. In areas where God expects His people to speak—those areas involving spiritual matters and worship life—a Christian parent recalls the "spirit of gentleness" to be used in dealing with anyone "overtaken in any trespass" (Gal. 6:1-NKJV).

Another feature of marriage described by God is permanence—cleaving, sticking like glue. It is His will that marriage be a union of a husband and wife rightfully living together as husband and wife, until one of them dies. The apostle Paul used the example of marriage being a lifelong union in connection with an application of law in Rom. 7:2: "For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband." (NKJV)

Finally, God has provided in

marriage a feature whereby a husband and wife can express their companionship: "and they shall be one flesh." This is a way they express their love and commitment to one another. The Creator restricts sexual intercourse to those who are married to each other, for it is a physical expression of a husband's and wife's total psychological and spiritual commitment to one another.

Respect for Marriage

One more idea begs expression if for no other reason than to eliminate a misunderstanding. I've heard it argued that if a person is a Christian, he/she is assured a successful marriage. Such pie-in-the-sky premises are dangerous because of the truths they don't express. An individual is not a Christian apart from his whole being. That is, he/she does not claim discipleship as some spiritual abstract apart from existence as a thinking, feeling, and desiring human being. Christians are people who have been called to faith

in Jesus Christ for the forgiveness of sins (cf. Eph. 1:7). This gift of grace is powerful through the Holy Spirit to control and direct our thinking, feeling, and desiring. It is a constant resource to win battles over the influence of our own sinful natures (called *flesh* and *old man* in the Bible).

Therein lies the crux. We first recognize the effect and influence of our sinful natures against every idea God has—including marriage. We further learn (and for this we are thankful) that our God gives advice in His Word about the institution of marriage, the attitude of husbands and wives toward one another, and His expectation that marriage be a lifelong union. Yes, the Spirit provides spiritual maturity. This also includes instruction so husband and wife properly respect marriage as an institution which God originated, regulates, and blesses. He hates divorce (cf. Mal. 2:16).

—M. Sydow

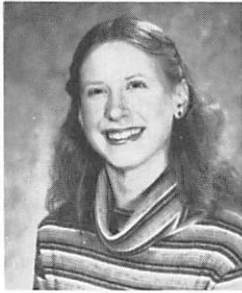
FEED THE SHEPHERD'S LAMBS

There is indeed more to the words "Feed My Lambs" than first meets the eye. By "feed" the Lord means love, teach, admonish, discipline, guide, help, understand, care, sacrifice, dedicate—the list could go on and on. All this is to be done faithfully with His Word as the center. With the Lord's direction and guidance five young women began their first year of feeding the

Great Shepherd's lambs.

Wendy Greve

The daughter of Pastor and Mrs. Vernon Greve of Watertown, South Dakota, was called to teach alongside Mr. Daniel Gurgel in Bethel Lutheran School, Spring, Texas. Wendy teaches five students in grades one to four. Along with her teaching duties, Wendy is occa-



Wendy Greve

sionally asked to play the organ for church services.

Wendy feels that in a Christian school there is ample opportunity to show how faulty worldly opinions in many areas such as social studies, history, science, and reading do not stand up to the light of God's Word. She says it is easy for the children to accept the word of the textbook authors, but that they learn, as the year progresses, not to give man credit for God's works, but to give God all glory for His wonderful creation.

Wendy feels it is a great privilege to work with God's children especially when they come to school already well-prepared because of the Christ-centered discipline and training received from their parents. She is very happy in her work!

Sue Carstensen

In Valentine, Nebraska, Sue Carstensen is now the one full-time teacher in Grace Lutheran School. She has taken over from Dennis Ahrens and Mrs. Jack Mayhew, who so capably filled in for a year when Daniel Gurgel was called to Spring,



Sue Carstensen

Texas. Sue's hometown is Sleepy Eye, Minnesota, and her parents are Mr. & Mrs. Sherman Carstensen. Besides being the full-time teacher, she performs the duties of principal, sings in choir, and probably will be one of the organists in the congregation.

Sue teaches 14 students in grades K-3, 5, and 7. They must enjoy her approach toward teaching, for Sue feels that there are many things she can learn along with the children. As she prepares for her Bible history lessons, there is always something new she learns that is shared with her students. Teaching music classes also interests Sue, for in her opinion "there is no more pleasant sound than the sound of children singing."

What wonderful opportunities there are in a Christian school setting to show forth the glories of God in nature and man. This becomes an important part of Sue's science classes. Her approach to social studies classes continues to echo the glories of God's handiwork by showing His omnipotent and omniscient control over all of man's events.

Far more important is Sue's overall goal for her students. She feels that a proper understanding of God's Word in Law and Gospel, His holy will for us, is the most important fact that she can pass on. The daily reminder of God's requirements for our lives and His all-encompassing forgiveness in Christ when we fail, begins and ends each day.

Lila Schmidt

Lila Schmidt, daughter of Dean and June Schmidt, is from Grace congregation in Valentine, but is now a member of Grace Lutheran Church in Fridley, Minnesota, where she was called to serve as teacher for 12 students in grades five through eight. When Grace congregation received Lila, they also gained a church organist.

To set a goal and to accomplish it with her students is important to Lila. This is evident by her enjoyment of two specific areas of the curriculum. In the first, grammar, she says that students at first think it is difficult until they discover an orderly pattern of rules and general-



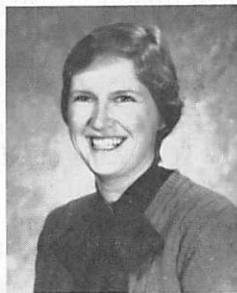
Lila Schmidt

ities. Then progress comes rather quickly in spoken and written language. The mission is accomplished when the children correct their own errors. The second area where she feels goals are clearly accomplished is in physical education. Lila stresses that the children gain physical success by what they attempt. The performance of the task is their reward.

However, in all areas of the curriculum one of the greatest rewards that Lila sees is when the children are able to discover situations in their studies where God's Word has bearing. When they do apply God's Word in this way, it makes what they have learned at home and at school become more personal and meaningful.

Holly Albrecht

In Mankato, Minnesota, a new teacher has been added to the staff of Immanuel Grade School. She is Holly Albrecht, daughter of Pastor and Mrs. Egbert Albrecht from Markesan, Wisconsin. Holly teaches third and fourth grades at Immanuel. She also sings in the church



Holly Albrecht

choir as part of her calling to use her God-given gifts in the life of the congregation.

To Holly there is no more important factor in good teaching than to have good Christian discipline. First she believes it is God's will that the students be trained in God-pleasing attitudes, manners, and habits. For God says in Prov. 22:6: "Train up a child in the way he should go, and when he is old, he will not depart from it."

Christian discipline is important not only for the child's future, but also for the present, according to Holly. She knows that more can be accomplished in the daily life of the classroom when students follow the rules that have been established. The golden rule is that the children treat each other as they would want to be treated themselves.

Julie Redlin

Immanuel congregation received a double blessing this year with the addition of a second new teacher, a kindergarten teacher. She is Julie



Julie Redlin

Redlin, daughter of Pastor and Mrs. L. D. Redlin of Immanuel congregation. In the congregation Julie sings in the church and youth choirs and belongs to the Women's Study Guild.

Julie's eleven little lambs benefit from her philosophy that God and His Word must be the center and largest part of our lives. Therefore all her teaching is based on this firm foundation.

A kindergarten teacher has a large task. That is to lay the basic groundwork for the child's school experiences. Part of this groundwork is teaching the children how to get along together in a classroom environment. This means rules geared for the benefit of each child and the whole class. What an advantage Julie has! She has the benefit of the children's Christian homelife and the common knowledge of Jesus as a starting point. Julie believes that kindergarten age children need to know their boundaries, what can and cannot be done in the classroom. With fair rules and gentle reprimands she feels they will respond favorably to a Christ-centered discipline that shows a Christ-like love.

Julie knows her task is one that requires patience and endurance. She also knows that the Lord will give her all that she requires to fulfill a faithful calling as His servant.

All five of these young women are "feeding" the lambs of Jesus. They all need God by their side to accomplish this large task.

—T. Thurow

A Trip To A Different World—III

Note: This is the third in a series of articles by Pastor Koenig, taken from his diary of the trip to India in January of this year.

On the morning of January 16 we had a lengthy discussion with Pastor Benjamin. His training of men to be pastors is as follows:

- A man must study all 66 books of the Bible chapter by chapter. He must give the gist of selected chapters.
- Five senior pastors and Pastor Benjamin meet with the pastor candidate and see if he agrees to teach and perform what is necessary in the church.
- Tests are given on each Bible book. Pastor Benjamin determines if the candidate is qualified.

There is obviously a lot of independent Bible study. These men know their Bibles. Pastor Benjamin was attracted to us in part because of our position on infant baptism and our emphasis on teaching children from infancy on.

The responsibilities of the pastors are as follows:

- He must conduct a church service every Sunday. A substitute must be there if the pastor cannot make it.
- The children must be gathered and taught in Sunday School by the pastor.
- The pastor must go to every home. He must see why some are not coming to church. He must pray for the people, and rebuke the slack.
- He must conduct two more night services.
- He must work to get the message throughout the village.
- He must maintain a decent character in the village.
- He can have work but not hold political office.

What a mission field this is! In Nidubrolu there are 50,000 people, of whom only about 6,000 are Christians.

In these primitive living conditions we find an advanced spirituality. On one Sunday afternoon we visited a congregation which had previously been all Hindu. We took a seven-mile rickshaw ride to the village of Machavaram. Pastor Devidas preaches and a 60-year-old woman evangelist works during the week. They are nearly all only women and children here. Here as elsewhere, they use hand-copied hymnals, because they are so poor. Fifty attended the service, and the offering was 20 rupees. Communion was given by Pastor Devidas to their communicants. Wine and unleavened bread were distributed with the same awe and reverence as among our congregations. Barefooted, in a white cotton robe with a white cord around his waist, the 65-year-old pastor moved among the people seated on the ground, kneeling and administering the sacrament. The village is all Hindu except for our church. It would cost \$400 for land to build a church here. A worthy project!



Coming Out of Church at Machavaram



120-Year-Old Hindu Convert

Fifteen years back, only three women came to the services here. Now they have 150 members, mainly women and children. There are 5,000 people in the village. Some Hindu husbands kept their Christian wives working in the fields today. Here we met a 120-year-old Christian woman. She has been a Christian for only ten years.

A common laborer earns 10 rupees a day, which is the equivalent of one dollar. In the midst of poverty, how rich some are, rich in the treasures of heaven!

After returning from this church service we met Pastor Benjamin's other children who had been away visiting a married brother. His family is as follows: Pastor V. S. Benjamin, 47 years old; his wife Mary Sunondamma, 50 (but she doesn't look it); V. D. S. Raju, 25, and his wife Souri; daughter Ammaji, 21, hard-working; son Jyothi Raju, 19, in the air force; son Nireekshana, 17; twin daughters, Prazvalakumarie and Uzvalakumarie, 11.

Pastor Benjamin wants to do mission work among some mountain tribes that eat raw animal flesh and have even made some human sacrifices. He sends some money up to certain of them periodically and hopes to gain their confidence. They are the Arakaloya tribal people. What a mission zeal!

—David Koenig

Devotional Readings For June 1983

These devotions follow lessons found in the Concordia Bible Story Book, by Arthur Gross. This book is available through the C.L.C. Book House, where it is priced at \$10.95. This listing is for the benefit of those families with children who like to use a Bible Story with the devotions. The hymns and Scripture readings may, of course, be used without the Bible Story Book also.

June	Bible Story Lesson	Scripture	Theme	Hymn
1	#103, p. 466	Psalms 34:1-10	Peter's Release Acts 12:1-19	413
2	#104, p. 468	Psalms 96	The First Missionaries Acts 13:1-13	168
3	#105, p. 469	Isaiah 55: 1-5	Gospel to Antioch & Iconium Acts 13:13-14:7	506
4	#106, p. 471	Psalms 16	Mistaken for Gods Acts 14:8-28	283
5	#107, p. 473	Psalms 31:1-3	Call to Macedonia Acts 15:35-16:15	495
6	#108, p. 475	Psalms 43	The Jailer of Philippi Acts 16:16-40	530
7	#109, p. 477	1 Thessalonians 2:13-20	Thessalonika and Berea Acts 17:1-15	294
8	#110, p. 479	Psalms 100	"Unknown God" of Athens Acts 17:16-34	241
9	#111, p. 481	Isaiah 43:1-7	Planting the Church in Corinth Acts 18:1-23	427
10	#112, p. 482	Psalms 72	Paul Teaches in Ephesus Acts 19:1-20	511
11	#113, p. 484	Psalms 31:15-24	Riot in Ephesus Acts 19:21-20:3	435
12	#114, p. 486	Ephesians 4:1-6	Paul Returns to Jerusalem Acts 20:3-21:16	464
13	#115, p. 487	Psalms 46	Arrest in Jerusalem Acts 21:17-23:10	262
14	#116, p. 490	Psalms 124	Paul Saved by Nephew Acts 23:11-35	267
15	#117, p. 491	1 Peter 3:15-22	Trial Before Felix Acts 24	258
16	#118, p. 492	Psalms 118:17-25	Paul Appeals to Caesar Acts 25:1-12	265
17	#119, p. 493	Isaiah 60:1-3	Festus and Agrippa Acts 25:13-26:32	503
18	#120, p. 495	Psalms 118:1-6	Shipwreck Acts 27	568
19	#121, p. 497	Mark 16:14-20	Safe on Malta Acts 28:1-10	500
20	#122, p. 498	Isaiah 11:1-5	Paul in Rome Acts 28:11-31	235
21	#123, p. 499	1 John 3:16-24	Onesimus, Runaway Slave Philemon	412
22	#124, p. 501	1 Timothy 6:12-16	Paul, Man of Faith 1 Corinthians 15:9-10; 2 Corinthians 11:24-28; 12:2-4; 2 Timothy 4:7-8	447
23	#125, p. 503	Revelation 7:13-17	The Visions of John Revelation	656
24	# 1, p. 19	Psalms 104	Creation Genesis 1:1-2:3	17
25	# 2, p. 20	Psalms 33	The First Home Genesis 2:8-25	31

26 # 3, p. 22	Romans 5:18-21	How Sin Came Genesis 3:1-7	369
27 # 4, p. 24	Luke 10:17-20	Punishment and Promise Genesis 3:8-24	380
28 # 5, p. 25	Psalms 1	The First Children Genesis 4	414
29 # 6, p. 27	2 Peter 3:3-15	The Great Flood Genesis 5:1-9:17	608
30 # 7, p. 31	Proverbs 18:10	The Tower of Babel Genesis 11:1-9	244

CLC Youth and Family Camp

Date: July 10-16 (Sunday noon through Saturday noon)

Site: On the campus of Immanuel Lutheran College, Eau Claire, Wisconsin.

What: Activities will include Bible study and devotions for all who attend, hiking and nature study, swimming, softball, tennis, canoeing, handicrafts, instruction in basketball and volleyball fundamentals, movies, campfires, and a lot of fun.

Cost: \$30 per youth camper ages 9-14, reduced rate for additional youth campers of the same family. Rates include lodging and meals for 7 days and regular camp activities. Registration will be limited to 140 youth campers housed in the dormitories. Families will be able to camp on the campus grounds. Cost to families will vary depending on meals and needs provided. Registration must be made by June 22, 1983.

For a brochure with complete details, contact your pastor or write:

Professor Michael Buck
Immanuel Lutheran College
Eau Claire, Wisconsin 54701.

Wisconsin Delegate Conference

Date: Monday and Tuesday, June 6 and 7, 1983

Place: Messiah Lutheran Church, Eau Claire, Wisconsin

Time: The conference will convene at 10:00 a.m. on June 6th and will close at 12:00 noon on the 7th.

Agenda:

Presentation of the Coordinating Council Report;

A Bible Study—Roland Gurgel;

How to Promote a More General Use of Private Confession—Milton Meyer;

Positive Steps We Can Take in Combating Abortions of God's Blessed Gifts—John Ude.

Pastors will be housed at Immanuel Lutheran College, since the CLC Pastoral Conference follows this Delegate Conference. Delegates will be housed by Messiah members. Announce or excuse to the host pastor, David Lau. Please indicate whether housing is needed for both Sunday and Monday.

—John Ude, Secretary

Housemother Needed

Immanuel Lutheran College will be in need of a housemother for the girls' dormitory beginning in the fall of 1983. Applicants should contact ILC President Gordon Radtke to arrange for an interview. Send inquiry to:

President Gordon Radtke
Immanuel Lutheran College
501 Grover Road
Eau Claire, WI 54701-7199

Minnesota Delegate Conference

Time: June 26, 1983, beginning at 3:00 p.m.

Place: Grace Lutheran Church, Fridley, Minnesota

Agenda:

The Vital Role of Education As a Blessing to Our Synod—Carl Thuro;

Mission Encouragement—Michael Thom;

Coordinating Council Reports.

Please announce to the host pastor.

—Dan Ohlmann, Secretary

CLC General Pastoral Conference

Time: June 7-9, 1983, beginning at 10:00 a.m.
Place: Immanuel Lutheran College, Eau Claire, Wisconsin

Communion Service Preacher: Arthur Schulz
Conference Chaplain: Stephen Kurtzahn

Program Committee: Elton Hallauer, Douglas Libby, Paul D. Nolting

Excuse Committee: Robert Mackensen, Glenn Oster, Michael Thom

Agenda:

Exegesis of James 1: 13ff.—Paul Schaller;
A Study of the Term "Teleios"—Vance Fossum;

What Does Scripture Say Concerning Our Call to Witness in Connection with Members of Heterodox Churches—John Johannes;

The Role of Our Church Body in Helping Our People Make God-pleasing Ethical Decisions—Gordon Radtke;

Equipping the Saints for Their Ministry—Norbert Reim;

Errors of Dispensationalism—John Schierenbeck;

The Relationship of Suspension from Communion to the Unit Concept of Fellowship—Paul F. Nolting;

How a Christian Fellowship in the Spirit of Christ Might Handle Diversity of Practice without Rending the Bond—Rollin A. Reim;

What We Can Learn from Free Conferences of the Past—H. C. Duehlmeier;

Board Reports.

—*Daniel Fleischer*, President

Anniversary

Our Redeemer's Lutheran Church and School of Red Wing, Minnesota, will be observing its twenty-fifth anniversary on Sunday, July 24, 1983. Two thanksgiving services are scheduled. The first will be at 10:00 a.m. with a noon meal following. The second will be held at 3:00 p.m. followed by light refreshments. Inquiries or comments concerning this anniversary may be addressed to: Anniversary Committee, Our Redeemer's Lutheran Church, 1534 West Avenue, Red Wing, MN 55066.

—*Walter Priebe*

Pastor P. W. Schaller
1119 14th Street
Clarkston, WA 99403

Mr. & Mrs. David Ceske
~~P.O. Box 1446~~
Ellma, WA 98544

VBS Materials

The following 5-day Vacation Bible School series are still available:

"Psalms: Hymnbook of the Holy Spirit"
"Old Testament Pictures of Jesus"

A new revision of the series "A Day in the Courts of the Lord" (The Church). Available May 20. Included is a workbook (story, worksheet, and coloring pictures) for four levels:

Kindergarten-Grade 1 (Fall grade)

Grades 2-3

Grades 4-5

Grades 6-8

Also included are teachers' notes, craft suggestions, seatwork, and promotional materials. Cost: 50¢ per student plus postage.

To order, please contact: Pastor David Schierenbeck, 3460 Crestmont Drive, Saginaw, Michigan 48603.

—*D. Schierenbeck*

Installation

As authorized by President Daniel Fleischer, I installed the Rev. Norman P. Greve as pastor of Our Redeemer's Lutheran Church, Red Wing, Minnesota, on the first Sunday after Easter, April 10, 1983.

—*John Lau*